

ISLAM & SHIRK ARE COMPLETE OPPOSITES

An excerpt from the book “The Forgotten Monotheism”

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The True Tawheed Media

The meanings of Islam and shirk are explained absolutely clearly in the Qur'an and Sunnah. So he who commits shirk does not fulfill the fundamental principle of Islam. How can he then still be defined as a Muslim? One is either Muslim or mushrik, a third group does not exist!

Islam means "to completely submit oneself under the Will of Allah", including humility, submission and obedience. Allah (swt) says:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ {يَحْزَنُونَ}

*"Yes, but whoever submits his face (whole self) to Allah and he is a Muhsin then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve."*¹

At-Tabari narrates from some of the Salaf as follows:

كَمَا حَدَّثَنِي الْمُتَنِّي، قَالَ: ثَنَا إِسْحَاقُ، قَالَ: ثَنَا ابْنُ أَبِي جَعْفَرٍ، عَنْ أَبِيهِ، عَنِ الرَّبِيعِ: " {بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ} يَقُولُ: أَخْلَصَ لِلَّهِ " وَكَمَا قَالَ زَيْدُ بْنُ عَمْرٍو بْنِ نُفَيْلٍ: وَأَسْلَمْتُ وَجْهِي لِمَنْ أَسْلَمْتُ ... لَهُ الْمَرْزُ تَحْمِلُ عَذَابًا زُلَالًا. يَعْني بِذَلِكَ: اسْتَسْلَمْتُ لِبِطَاعَةِ مَنْ اسْتَسْلَمَ لِبِطَاعَتِهِ الْمَرْزُ وَانْقَادَتْ لَهُ. وَخَصَّ اللَّهُ جَلَّ ثَنَاؤُهُ بِالْخَبَرِ عَمَّنْ أَخْبَرَ عَنْهُ بِقَوْلِهِ: {بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ} بِإِسْلَامِ وَجْهِهِ لَهُ دُونَ سَائِرِ جَوَارِحِهِ؛ لِأَنَّ أَكْرَمَ أَعْضَاءِ ابْنِ آدَمَ وَجَوَارِحِهِ وَجْهَهُ، وَهُوَ أَعْظَمُهَا عَلَيْهِ حُرْمَةً وَحَقًّا، فَإِذَا خَضَعَ لِشَيْءٍ وَجْهَهُ الَّذِي هُوَ أَكْرَمُ أَجْزَاءِ جَسَدِهِ عَلَيْهِ فَعَبَّرَهُ مِنْ أَجْزَاءِ جَسَدِهِ أُخْرَى أَنْ يَكُونَ أَخْضَعَ لَهُ. وَلِذَلِكَ تَذَكَّرُ الْعَرَبُ فِي مَنْطِقِهَا الْخَبَرَ عَنِ الشَّيْءِ فَتُضَيِّفُهُ إِلَى وَجْهِهِ وَهِيَ تَعْني بِذَلِكَ نَفْسَ الشَّيْءِ وَعَيْنَهُ... وَتَأْوِيلُ الْكَلَامِ: بَلَىٰ مَنْ أَخْلَصَ طَاعَتَهُ لِلَّهِ وَعِبَادَتَهُ لَهُ مُحْسِنًا فِي فِعْلِهِ ذَلِكَ

¹ Qur'an, al-Baqarah, 112

“That they said, “he who submits his whole self to Allah” means akhlasa lillah. Like Zaid ibnu Amr ibni Nufai² also said: “I have surrendered my face (my whole self) to Him, to Whom the clouds carrying pure water also surrendered.” This means, “I have submitted myself to His obedience, to Whose obedience the clouds have also submitted and Whose orders they follow.” In this verse Allah (swt) mentions those who submit their faces exclusively for Allah. Mentioning the face here has been given preference to over the rest of the body because the most precious, important and worth protecting part of the body is the face. When a person submits his face – the most precious part of his body – to something or someone then the rest of the body naturally follows in submission. For the Arabs it was logical (linguistically) that when they mentioned the face it meant the body as a whole. So the verse means “Nay, whoever obeys and worships Allah purely (free from shirk) for Allah alone and carries it out in the best manner...”³

Islam means to surrender oneself in the worship of Allah alone with submission without associating anything with Him. Whosoever does not practice this can never be a Muslim. And how else can it be? Let us demonstrate this by means of an example: A man never rides a horse and never did ride a horse in the past. He always travels by foot. How can a rational and reasonable thinking person call him a horseman?

Similarly, a person who never submitted himself to Allah alone, someone who attributed others to Him, someone who never worshipped Him sincerely and still does not, such a person cannot be described as a Muslim. His deeds are not according to the deeds of a Muslim and he does not possess the characteristics required in Islam which would make him to a Muslim. No one with a common sense would define him as a Muslim.

² He was one of the Hunafa (the people who followed what was left of the true Deen of Ibrahim (as)).

³ Jaami'u-l-Bayaan 'an Ta'willi Aayi-l-Qur'an, 2/432,433

Ibnu Taymiyyah (rahimahullah) says:

كل من لم يعبد الله وحده، فلا بد أن يكون عابداً لغيره، يعبد غيره فيكون مشركاً.
وليس في بني آدم قسم ثالث، بل إما موحد، أو مشرك، أو من خلط هذا بهذا كالمبدلين من
أهل الملل؛ النصارى ومن أشبههم من الضلال، المنتسبين إلى الإسلام

“And so anyone who does not worship Allah, must undoubtedly be worshipping something other than Him: he worships someone other than Him and is therefore a mushrik. Among the sons of Adam there is no third type. There is only muwahhid and mushrik or those who mix both parts like the distorters of the followers of different religions and the Christians and those who have gone astray who consider themselves to be in Islam.”⁴

The one who reflects over this passage, will find that Ibnu Taymiyyah says five times, each time in a different way that someone who commits shirk can never be a Muslim. Is there something clearer than that? Therefore, all the mutashaabih (the plurivalent statements) from Ibnu Taymiyyah should be explained with this plain, excellent and transparent statement of his!

Shaykh Abd ur-Rahman ibnu Hasan (rahimahullah) and Shaykh Abd ul-Latif (rahimahullah) say:

فإن من فعل الشرك ، فقد ترك التوحيد ؛ فإنهما ضدان لا يجتمعان ، فمتى وجد
الشرك ، انتفى التوحي.

⁴ Majmuu' al-Fataawa 14/ 282, 284.

“He who commits shirk, leaves tawheed. For they are two opposites which never come together. When shirk is found (in a person his) tawheed becomes nonexistent”.⁵

⁵ Ad-Durar: 2/ 204.